

RELIGIOUS EDUCATION AND THE PUBLIC SCHOOL

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CURRENT EXPERIMENTS IN THE INTEGRATION
OF
RELIGIOUS EDUCATION WITH THE PUBLIC SCHOOL

By

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A THESIS

Submitted in partial satisfaction of the
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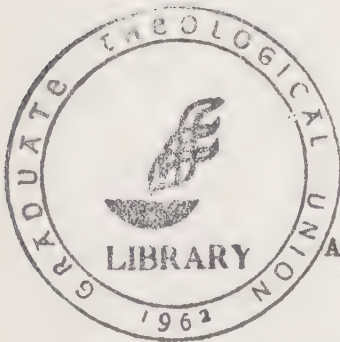
in the

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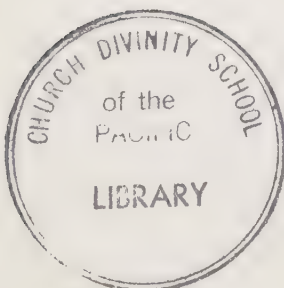
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PREFACE

The religious educator, faced with the task of giving adequate and complete religious instruction to the young people of his community, recognizes two great difficulties. The first of these is the element of time. For even in the Sunday church schools with the highest allotments of time devoted to class instruction, forty-five minutes per week is a generous estimate of the time given for this purpose. The second element is the difficulty encountered in reaching the children of the community. The proportion of children in a given community that are reached by religious education is frightfully small.

The public school educator, faced with the task of giving adequate and complete education to the children in his charge, is recognizing more and more the shortcomings of purely secular education. For although he is doing a topnotch job of giving the students the training essential to making a living, the character and perspective necessary for the appreciation of living is strangely lacking. And the public school educators of many areas of this country feel that the teaching of religion to the young people of the country can do more toward developing the character and perspective for this appreciation of living than any other means of attacking this problem.

The teaching of religion to the children of the community has thus become the mutual problem of the religious educator and of the public educator. Recognizing the problem

as one of mutual interest, it is not unusual that the religious educator and the public educator have joined in cooperative enterprises to solve the problem. Inasmuch as these enterprises have been developed in uncharted seas, they have developed their own peculiarities, and through these peculiarities have separated themselves into groups. Certain features of these various groups present valuable contributions to the teaching of religion cooperatively with the public schools, and it is in the study of these groups or patterns to discover these values, that it would seem possible to synthesize a general pattern which embodies the most valuable characteristics of all the patterns.

To accomplish this end, the following pages represent a sampling of the patterns in operation in the United States at the present time. A synthesis of some of the outstanding characteristics of these patterns appears in the concluding chapter.

The absence of any widely published material covering the field here under consideration required rather extensive correspondence with representative persons in all parts of the country. I am particularly indebted to Miss Charlotte C. Tompkins, of the Department of Christian Education of the National Council for the Protestant Episcopal Church, and to Erwin L. Shaver, Director of Weekday Religious Education for the International Council of Religious Education, for their many pertinent and helpful suggestions and bibliographies. But without the aid of persons active in the various systems of weekday religious education, this work would not have been possible. For their

encouraging and helpful letters, and the quantity of materials which many enclosed, I am most grateful to Miss Diane Foster, Director of the Weekday School system of the Metropolitan Church Federation of St. Louis; Dr. Earl Hutchinson, Director of Secondary Education of the Department of Education for the state of Maine; Miss Elizabeth Ireland, State Superintendent of Public Instruction for the state of Montana; Dr. P. H. Gwynn, Jr., Chairman of the Committee on Week-day Religious Education of the North Carolina Council of Churches; Mr. Walter S. Baker, Assistant Director of the Division of State School Relief of the Department of Education for the state of Indiana; and to C. L. Kulp, Superintendent of the Board of Education for the Ithaca Public Schools, Ithaca, New York.

This thesis has been prepared in partial completion of the requirements for the degree of Bachelor of Divinity of the Church Divinity School of the Pacific, but the assistance afforded me by all those who have participated in its preparation is not measured in school credits, but in kindness and generosity. To receive all of these is indeed a privilege.

E. W. S.

May, 1943.

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CHAPTER I

INTRODUCTION: SCOPE OF THE PROBLEM

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Historical background.--In glancing over the religious pages of current periodicals, either church or secular, one's eye is frequently caught by a comment on the subject of weekday religious education, either in the public schools or in conjunction with the public schools. A myriad of questions immediately arise in the mind of one who has contact with public education or with religion when one sees these articles, frequently from widely separated sections of these United States. Is this weekday education a new thing? Is the practise of weekday education uniform wherever it is begun? How are weekday religious education programs started? What is their relation to the public schools? How are they financed? By who are they operated? What about teachers? Where does the doctrine of separation of church and state come in? Is the movement spreading? What is the experience of communities which have had these programs in operation over a period of time? These are only a few of the questions which immediately occur to one's mind in this regard. A cursory glance at the present magnitude of the weekday religious education program in the United States would immediately show the impossibility of examining the structure of every program. But such a glance would show that the various programs fall into definite patterns of organization, and various features of the organization of some of the programs in operation cause those programs to stand out from the others. For this reason, an attempt is made in this paper to outline the patterns into which these programs fall, and to summarize the salient features of one of the programs in operation in each of

these patterns.

There was not always the diversity of patterns of weekday religious education which now exist; on the contrary, weekday religious education was as much a part of education as was secular education. The study of religion was quite as important as the study of the physical sciences. As early as 1619, plans were made in the colony of Jamestown, Virginia, for the education of such of the Indian children as showed the right promise for the purpose of converting other members of the Indian race to Christianity. This school was intended for the English as well as the Indians, and plots of land and sizeable sum of money was collected to put the school into operation. But Henrico College, as it was to have been called, never became a reality.¹ At about the same time, the Rev. Patrick Copeland, chaplain of an East-Indiaman, collected a sum of money and obtained a grant for a Latin grammar school, after the pattern of the continental monastery schools, but the Indian massacre of 1622 so impoverished the colony that the plan did not reach completion.² In these earliest beginnings, it will be noted that the schools were by and for studies in connection with religion.

Under the sponsorship of religious motives just as the Latin school in Virginia was begun, a similar project was started in Boston in 1635, but with more successful results. This school was provided with support from the public tax funds, according to official action of the town meeting of August 12, 1636, but it is to be remembered that at this time the community was of a homogeneous religious nature,

¹Charles C. Tiffany, A History of the Protestant Episcopal Church in the United States of America, (New York: Charles Scribner's Sons, 1903), Third Ed., 21-22.

²Alvin W. Johnson, The Legal Status of Church-State Relationships in the United States, (Minneapolis: The University of Minnesota Press, 1934), 4-5.

and this support was in effect the expression of the citizens who were likewise church members, but the religious motive was nonetheless strongly present.

Harvard University was established in 1636 as a "School of the Prophets", and was otherwise known as a Seminary, and as a College; the college of William and Mary was begun in Virginia in 1693, under religious auspices; and Yale University was founded in 1701 in Connecticut under similar sponsorship.¹ By the middle of the eighteenth century, Princeton, King's College (Columbia), Brown, Rutgers, and Dartmouth had been started, all under religious leadership.² The establishment of schools was not limited to colleges, and preparatory schools were developed along with these secondary schools for the education of those who were interested. While the colleges were primarily for the training of men who were preparing for service in the state or the church, the grammar schools were more concerned with the literacy of the population as a whole, and it was due to the wider base of contact that the influx and intermingling of the various sects broke up the homogeneous nature of the communities, and gradually led to the breakdown of the teaching of specific religious tenets in the more elementary schools. Opposition to the Anglican church, which through the S. P. G. had established many schools on the grammar level, the influx of the Scotch Presbyterians to the middle and southern colonies, and the influx of the European Baptists and Huguenots into the Carolinas were not the least among the factors insisting upon the secularization of education. By the time of the Declaration of Independence, this

¹Tiffany, op. cit., 125.

²Johnson, op. cit., 7.

feeling had made itself manifest in the majority of the schools of the country.¹ And with the adoption of the Constitution the principle of separation of church and state had become firmly established.

This principle of separation of church and state has led to a curious situation. For the doctrine which was developed for political purposes, i. e., to maintain a complete separation of the government of the church from that of the state, with the administration and organizational aspects in mind, has unconsciously created a feeling upon the part of legislators and some educators that this separation also implies that religion, as the implement of the church, has no place in the program of the public schools, which are the instruments of the state. The fallacy of this implication is adequately pointed out by the equally important maxim of American jurisprudence that Christianity is a part of the law of the land. The fact that the great majority of the people of the United States are Christian in sentiment has led many of the highest courts of the land to point out that the spirit of Christianity has become infused into the woof and warp of the nation, not in any sectarian fashion, but as the "alpha and omega of our moral law and the power which directs the operation of our judicial system." It has been declared to be an influential part of American life, in spite of the fact that individuals in that society may be adherents to another faith, because its principles have become a common part of the life of that society, and its laws have become a part of the laws of the country. It is the rule rather than the exception to find most of the ten commandments embodied in the laws of the several states. Recognition of the central theological doctrines of the Christian faith is found in the state Constitutions of

¹Ibid, 13-15.

every state of the union with the exception of Delaware, New Hampshire, Oregon, Tennessee, Vermont, and West Virginia, by expressions of gratitude toward God, reference to Him as Almighty, by seeking His guidance, favor, aid, and direction. Oaths administered to public officers ask God's help, every coin of the nation bears witness to our allegiance to God, and the only flag permitted to fly above that of our country is the church flag with the cross in the center.¹ Thus it can be seen that the political doctrine of separation of church and state has led to the anomaly of denying the masses of the children of the nation the heritage upon which that nation not only relies, but in fact was actually built.

Recognition of the need for an inclusion of religious education in the well-rounded education of the individual.--Many of the country's educators have recognized this anomaly and have registered their willingness to resolve it. The causes for this attitude upon the part of educators are found in the present status of the philosophy of education. The first principle upon which this change has been based has been the recognition of the re-discovery of the value of the individual child as a reservoir of potential possibilities which the child is entitled to have developed. But these developments are not restricted to the development of the child as an individual, but include his development as a member of the environmental society of which he is a part. And a part of this environmental society is the church. For the ideals by which the society lives are likewise the ideals for which the church and religion strive to accomplish, in living for the ideals of justice, brotherhood, and faith in God.

¹Carl Zollman, American Church Law, (St. Paul: West Publishing Co., 1933), 26-34.

The second principle which has created this change of attitude has been the recognition that the development of the individual is possible if the proper motives are appealed to and the right influences brought to bear on that development. Here again, is a mutuality of concern between the educational process and Christian principles.

The final principle of educational philosophy is the pragmatic character of the educational process. Thus the educator recognizes the value of experience as a means of teaching the individual methods of thought and action in subsequent situations of a similar or related nature. Many educators are becoming conscious of the fact that the revelation of the Eternal in time has established, through religion, a pragmatic pattern which has been tested by generation upon generation throughout the history of civilization. Here again is a point of contact between public educators and religion.¹

It is these three principles in the philosophy of education which have influenced educators to recognize the relevance of religion to the complete education of the individual. This consciousness was indicated by a pronouncement of the National Education Association in its Tenth Yearbook (1932):

"To many people, it has seemed that the public schools could make no forthright effort at character education inasmuch as such schools were not permitted to teach religion. The teaching of religion, hence character, it was maintained, was the function of the church and private schools. But upon more careful thought it will be observed that the teaching of religion by public schools is limited only with reference to sectarian teachings. The great fundamental principles of religious living are in the very life of our public schools. In fact, it may be argued that our public schools constitute the most gigantic, organized application of these principles the world has ever known.

"The attitude of reverence toward a Supreme Being grows naturally in the real study of science, literature, art, music,

¹William Adams Brown, "Education as a Christian Problem", An Outline of Christianity, Vol. IV, Christianity And Modern Thought, edit. by Francis J. McConnell, et al, (Chicago: The John C. Winston Co., 1926), 257-259.

and the general sweep of human affairs, as revealed most pointedly in the social studies." ¹

The inadequacy of the claims of the National Education Association are reflected in the section on 'Religion in the Lives of Children' of the report of the 1940 White House Conference on Children in a Democracy:

Despite the various efforts made by the church groups to educate children in religion, the religious needs of many children are imperfectly met at the present time. It has been established that approximately one-half of the children and youth in the United States receive no religious instruction outside the home." ²

The fact that the public schools in their secular program are not meeting the religious needs of the student insofar as religious education is concerned in spite of the position of the National Education Association, is pointed out by Dr. Luther A. Weigle, Dean of the divinity School of Yale University, and an outstanding educator in his own right. He maintains that the position of educators similar to that of the National Education Association is completely evasive, going around religion without landing squarely upon it. For, he points out, "the basic, elemental characteristic of religion is its reference of human life to God, and its faith in God as the Source and Sustainer of all existence," and upon these specific matters, secular education has nothing to offer. ³ The public schools teach subjects including the complete dimensions of life itself, in the field of every human interest, with the exception of religion. ⁴

¹Conrad A. Hauser, Teaching Religion in the Public School, (New York: Round Table Press, 1942), 7-8.

²Mary Dabney Davis, Weekday Classes in Religious Education, United States Office of Education Bulletin 1941, No. 3 (Washington: Government Printing Office, 1941.)

³Luther A. Weigle, Public Education and Religion, (Chicago: International Council of Religious Education, 1940), 1.

⁴Ibid, 14.

With this background in mind, it is easier to understand the reasons for the growth of weekday religious education: public school educators have been willing to cooperate because of the recognition of the weakness of their own programs. Not that this is the only reason for the growth of weekday religious education: for there are many other factors in the picture. Primary among these factors, it is widely recognized by church school leaders that the scope of the task of religious education is beyond the physical time limitations of the Sunday morning church school. Secondly, there is distinct advantage in fitting an educational program into the life of the student where he is, and during the week he is in an environment of education. In the third place, the field of contact with the child is wider in the public school where the children of the entire community are in attendance. And finally, although this is the admission of a weakness in the church school educational program, the standards of education through cooperation with the public schools, as a condition of that cooperation, must generally be raised to those comparable with those public schools, which admittedly are among the best which the history of education has produced.

The parochial school.--This paper does not concern itself with the solution of the problem of the complete education of the child as it is presented in parochial schools, for here the need for including religion in the education of the child has been recognized and is being met. Rather, as has been indicated, the concern of these pages is with the omissions of the public schools, and a study of some of the methods, in addition to the Sunday Church school, by which these omissions are being rectified.

CHAPTER II

TEACHING RELIGION IN THE PUBLIC SCHOOL

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Roughly, the patterns of the integration of religious education with the public schools fall into two main groups, that in which the subject matter is presented in close connection with the school itself, and that in which the subject matter is presented during the released time of the students. In the former pattern, the subject matter is limited to a study of the Bible. That this is only a rough classification of patterns is demonstrated by the fact that the courses in the various areas sampled vary from a course which is given in the public school by a public school teacher as an elective subject of the curriculum, to a course which is given outside the school by an outside teacher on the student's own time. The close connection with the schools is found in the offering of credit in the public school for all of the Bible courses, and the giving of examinations either by the state department of education or by the local school authorities. In examining these various types of Bible instruction, the emphasis placed upon character training is quite apparent.

The Bible taught in the public school by public school teachers:--The Indiana State Board of Education presents an elective course in the English department of its high schools consisting of an extensive study of the bible. The course was developed for which one or two semesters' credit may be granted, and the course is restricted to students regularly enrolled in the high school where the course is given.¹

¹Henry Lester Smith, Robert Stewart Mc Elhinney, and George Renwick Steele, Character Development Through Religious and Moral Education in the Public Schools of the United States. Bulletin of the School of Education, Indiana University, Vol. XIII, No. 3 (Bloomington, Indiana: June, 1937), 86.

Examinations questions are made out, administered, and graded by employees of the State Board of Education. The course is given by regular high school teachers on regular school time, in the schools themselves.

The course presented was prepared by Dr. J. A. Huffman, for a Committee of Five of the Bible Study section of the State Teachers' Association of Indiana, and was given official recognition by the State Board of Education, by adoption as the official outline for granting credit for Bible study.¹ Specific church agencies make no official appearance in the presentation of the program. Rather, the impetus has come from the State Teachers' Association, cooperating with the State Board of Education.

The financial burden of this program is born completely by the State, as a state-sponsored project with the interest centered in character education of the students. The teachers are selected and certified by the state, and they are subject only to the regular channels of supervision.

As has been pointed out, the course offered in this state-wide school system takes the form of an integral part of the regular high school course. There is no irregularity of teacher, no change of building or unusual shift of class-room, and the work undertaken is in no wise different from other elective subjects.

An examination of the table of contents of the Guide adopted for official use gives some idea of the scope of the study:

¹J. A. Huffman, A Guide To The Study of the Old and New Testaments, (Indianapolis: John W. Kendall, 1926), Fifth Edition. 1-2.

A General Approach to the Bible

- The Bible in American Life
- American Tribute to the Bible
- Old and New Testament Manuscripts
- Principal versions of the Bible
- The Bible as Literature
- The Bible in Literature, Music, Painting and
Effective Platform Address
- Facts about the Bible

Approach to the Old Testament

- The Geography of the Old Testament
- The Old Testament Canon
- The Old Testament as History

The Old Testament, Section I

Patriarchal Period

- I. The Ante-deluvian Period
- II. The Post-deluvian Period
- III. Period of National Preparation
- IV. Period of National Formation

The Old Testament, Section II

Hebrew National Life

- I. The Period of the Judges
- II. The Single Monarchy
- III. The Divided Monarchy
- IV. The Captivity
- V. The Return
- VI. The Poetical Books
- VII. Prophets and Prophecy
 - A. The Major Prophets and
 - B. The Minor Prophets

Approach to the New Testament

- Political Condition of the Jews
- Their Religious Status
- The Geography of the New Testament
- The New Testament Canon
- The Four Gospel Narratives

The New Testament, Section I

The Life of Christ

- I. The Short Outline
- II. The Detailed Outline
 - A. The Period of Preparation
 - B. The Period of Labor
 - C. The Period of Triumph
- III. Miracles Performed by Christ
- IV. Parables Spoken by Christ

The New Testament, Section II

The Early Church

I. Outline of the Book of Acts

A. The Church in Jerusalem

B. The Church in Palestine

C. The Church among the Gentiles

II. The Early Church Literature. ¹

The style of the Guide is directive, illustrative, instructive, and provocative. The general form followed is that of providing a general outline of the whole Bible, the various sections of the outline followed by explanatory notes, questions, and reading aids. For example, under the heading of the Single Monarchy, the first division regarding the reign of Saul is outlined in six headings, with references to the Biblical section, covering the request for a king, the anointing of Saul, his inauguration at Mizpah, later at Gilgal, his rejection, and his death. The notes which follow this section refer the student to a table of the United Kingdom, on which he is requested to make note of the dates. The student is requested to note the two things for which Saul is rejected by God. A brief explanation is given for the variation in the length of time of Saul's rule as reported by various scholars. And finally the student is requested to note the tragic death of Saul -- a suicide.² The same technique is followed with the New Testament. Thus in the section on the period of labor in the Detailed Outline of the Life of Christ, one of the sections cites the parallel references in Matthew, Mark, and Luke of the Discourse on Humility and Forgiveness. The notes to that individual section request the student to observe Christ's philosophy of greatness, and His teachings on the subject of forgiveness. Further notes explain the relative value of the talent and the shilling in terms of contemporary money.

¹Ibid, 3-4.

²Ibid, 48.

In addition to the explanatory notes following the sections of the outline of the Bible, it will be noted that there is a quantity of introductory material in various portions of the Guide. These are adequately pointed out in the Table of Contents quoted above. But as has been suggested, the Guide is also illuminated by illustrations, one of which shows an artist's conception of the Tabernacle,¹ and maps of the Journeys of Abraham,² the Twelve Tribes of Israel,³ the Journeys of David,⁴ the Divided Kingdom and the Lands of Captivities,⁵ a map of Palestine in the time of Christ,⁶ and a series of maps of the New Testament World showing Paul's Missionary Journeys.⁷ In addition, the Guide contains several tables, which present in tabular form a quantity of instructive materials. The first of these is a list of the Judges of Israel, with their oppressors, and Biblical references.⁸ Next is a Chronological Table from the period of Abraham to the Restoration, listing in parallel columns the approximate dates, the events in Palestine, and the contemporary events occurring elsewhere, the kings of the Northern and Southern Kingdoms, and the Prophets.⁹ A table is given of Jewish and Contemporaneous History between the Testaments, showing the dates from 350 to 4 B. C., the events in Jewish history, and the events in Contemporary History in parallel columns.¹⁰ The harmonic nature of the Gospels is shown in a table of the Miracles performed

¹Ibid, 37.

⁶Ibid, 103.

²Ibid, 25.

⁷Ibid, 151, 156, 163.

³Ibid, 41.

⁸Ibid, 43-44.

⁴Ibid, 45.

⁹Ibid, 56-85.

⁵Ibid, 51.

¹⁰Ibid, 101.

by Christ, with the references listed in parallel columns of Matthew, Mark, Luke, and John¹ and is amplified by a table of the Parables, which gives in addition to the parallel references the leading lesson to be derived from the parable.² The final table shows the list of the Epistles, the probable author, the probable date of writing, the person or group to whom the Epistle is addressed, and the main subject of the Epistle.³ The extent and thoroughness of the treatment of the subject can be seen from this brief survey of the Guide used in the presentation of the material to the students. The Guide is supplemented throughout by references to additional optional readings, most of which are generally familiar. These include the standard Biblical dictionaries and encyclopedias, to which reference is constantly being made.

Indiana is one of seven states in the nation which has a statute specifically permitting Bible reading in its schools.⁴ The earliest statute covering this field is one of the Acts of 1865, by which "the Bible shall not be excluded from the public schools was granted by the State Board of Education in January, 1923.⁵ In 1925, an act was passed permitting students in institutions of higher learning to submit credit obtained through study in religious education under teachers of equal qualifications with those of the institutions

¹Ibid, 138.

²Ibid, 139-140.

³Ibid, 175.

⁴Alvin W. Johnson, The Legal Status of Church-State Relationships in the United States. (Minneapolis: The University of Minnesota Press, 1934), 47.

⁵Letter from Hon. Clement T. Malan, State Superintendent of Public Instruction, Indiana Department of Education, August 17, 1942.

of higher learning toward graduation from those institutions of higher learning.¹ The regular course of high school instruction was instituted the following year, and has become firmly established as a recognized part of the curriculum of the high schools of the state.

The type of organizational administration presented by the Indiana program of Bible instruction is probably the most efficient possible. A committee representative of the teachers who are to teach the subject select the material and teach it. There are no official sectarian influences involved. The recognition on the part of the state that the giving of instruction on the Bible is a part of the state's responsibility in providing the school student with at least the opportunity of instruction in this greatest of religious books is commendable. The administration and grading of examination papers by a state employee removes partisan influence by local groups. The simplicity of administering the program entirely through the State Board of Education is likewise of great value in an efficient program.

This type of program as a regular part of the public school course of study seems the most desirable of any possible arrangement. The retention of familiar surroundings, familiar teachers, and the presentation of the course as a regular course in the school program gives many advantages, and these outweigh any disadvantages which are entailed. The actual course of study offered is thorough and complete in itself. It is not intended to supply a complete course in religious education, and as such would necessarily require supplementation in the channels provided in the various churches. Its period of operation seems to indicate that sufficient interest and success has been obtained to warrant its indefinite continuance.

¹Johnson, op. cit., 296.

The Bible taught in the public school by outside teachers:--

A modification of the program presented by the state of Indiana is that provided by some of the public schools of North Carolina. The program in North Carolina differs in that the instruction is carried on by teachers whose salaries are paid, and for whom supplies are furnished, by funds raised by the Committee on Week-day Religious Education of the North Carolina Council of Churches. But this minor difference in result entails major differences in organization and administration.

In the organization of the North Carolina program, the church is actively represented by the North Carolina Council of Churches. This is a representative body of the Protestant groups, and supplies the funds for the operation of the program from contributions of the several churches throughout the state. In addition to the supply of funds, the Council, through its Committee on Week-day Religious Education, recommends and supplies the textbooks which are used for the Bible instruction classes. The State Department of Education is the official body with whom the program has been put into operation. Through consultation between these two groups, the details of the program were worked out, including the granting of public school credit for the students who satisfactorily completed the course of study, the certification of the teachers recommended for the instruction by the Committee, the qualifications of those teachers, and the relation of the local school board to those teachers.

The teachers, in addition to meeting the regular qualifications of the other public school teachers, must have a total of fifteen hours of Bible instruction in an accredited institution of higher

learning. The teachers, in this program, have likewise organized a third interested group in the subject of public school Bible instruction, known as the Bible Teachers in the Public Schools of the North Carolina Education Association. This group is interested primarily in curricular material, and has cooperated with the Committee in this regard.

In practical operation, the program carries on just as the program for study in any school subject is carried on. The teacher is a part of the teaching staff of the public school despite her outside allegiances, and she is subject to the supervision of the local school board just as other teachers in the same system are.

The study of the Bible is offered as an elective subject in the last four years of the Senior high schools. Presentation of the subject in the school itself, by a teacher ostensibly on the same footing with the other teachers of the institution, helps to retain the educational atmosphere of the normal high school studies. The classes are worked into the school program at the most convenient hour, and are not restricted to specific parts of the school day. Other students, not engaged in the Bible study elective, are occupied by other elective subjects or study periods.

In the program, the Bible is the main text. The course is content centered, and little collateral study is required. Pictures, posters, pageants and ~~dramatics~~ are used by the classes in the development of the study. The teachers avail themselves of the usual Bible helps and commentaries in presenting the subject to the students.¹

¹Brief Sketches of a few Selected Weekday Church Schools, (Chicago: International Council of Religious Education).

The trend of the program in North Carolina has been one of phenomenal expansion. From a program of Bible classes in the public schools of six communities in 1939, it had expanded to one offering Bible instruction to 20,000 students in 160 schools of 75 communities by mid-January, 1943. This was due in large part to the efforts of the executive secretary of the state-wide Council of Churches in cooperation with the State Department of Education.¹ At the present time the Committee of Week-day Religious Education is engaged in research in the field of curricular material for this rapidly expanding program, and the effort shows every sign of going ahead rapidly.²

With a balanced interest of church and state in the instruction of the public school pupil in the subject of the Bible, the balanced participation in the program by church and state in North Carolina seems an admirable solution of the problem. From the standpoint of evaluation of the curriculum, the program seems to be decidedly weak. Few religious educators would be satisfied with a purely content centered course of instruction in the Bible, without some measure of literary introduction to the material. But with revision of the curriculum materials under way at present, even this weakness may be overcome.

The Bible taught outside the public school on school time:--

The program of the State Department of Education for the state of Maine began as a program of Bible instruction taught outside the school on released time for credit, but has developed into a character train-

¹Newsweek, January 25, 1943, 62.

²Letter from Dr. P. H. Gwynn, Jr., Chairman, Committee on Week-day Religious Education, North Carolina Council of Churches, March 8, 1943.

ing course with a Biblical emphasis. Within the last year it has expanded its program to that of a complete course in religious education from the first year through high school. Also within the last year, its character training course with a Biblical emphasis has been adapted for use within the schools themselves. At the present writing, information is not available as to the extent of the use of this high school course within the schools, but this glance of a major change in the program during the period of transition will demonstrate the plan and organization for such instruction on released time.

The program at present is administered by the State Board of Character Education and Accredited Bible Study. This state board, appointed by the State Commissioner of Education, is composed of representatives of the Maine colleges, normal schools, high schools, churches, and the Maine Council of Religious Education. This latter Council, in turn, is likewise representative of the churches. Here, in practise, is the effective union of the interests of church and state in one administrative body, which serves not only the purposes of the state, but of the churches which are represented on it. The activities of this board are concerned with the development of suitable syllabi for the various courses taught, the recommendations for necessary changes in the program, and the preparation and administration of the state examinations of students for the granting of credit.¹

Funds for the necessary expenses of the State Board are provided from the general state funds; operation of the separate local program is left up to the local organization or organizations presenting the program in conjunction with the public schools.

¹Davis, op. cit., 7.

The practical operation of the program, which likewise applies to the elementary school program which was recently inaugurated, is outlined in the following extract from the Maine public laws, Chapter 278, P.L. 1939:

"Sec. 1. School committee may provide for moral instruction: The school committee of each city or town is hereby authorized and empowered to provide for the moral instruction of pupils subject to the jurisdiction of such committee in the manner in this act provided.

"Sec. 2. Survey of religious affiliation may be made: The school committee of each city or town may authorize and complete a survey of the religious affiliations of all pupils attending the public schools within such city or town, and ascertain those pupils who desire, and have the consent of parent or guardian for moral instruction. On a day in each week, to be fixed by the board, it may excuse such pupils for at least one hour, for the purpose of attending their respective places of worship, or some other suitable place, there to receive moral instruction in accordance with the religious faith of said pupils.

"Sec. 3. Rules and Regulations: Each school committee is authorized to adopt rules and regulations for carrying into effect the provisions of this act and to make such arrangement with the respective persons in charge of the several denominations for the giving of the aforesaid moral instruction.

"Sec. 4. Credit for time spent at places of worship: Pupils attending their several places of worship for moral instruction therein at the time specified and for the period fixed shall be credited with the time so spent as if such pupils had been in actual attendance at school.

"Sec. 5. Children to remain in school or be present at place of worship: Any child which for any reason fails to receive the aforesaid moral instruction shall remain in school during the period when such instruction is being given and herein provided, but such child shall not receive any educational advantage over children receiving said instruction.

"Sec. 6. Expense: The aforesaid moral instruction shall be given without expense to any city or town, the pupils of which receive such instruction, and no city or town, or the school committee thereof, shall incur any expense for such instruction¹ beyond the cost of the original survey, hereinbefore mentioned."

It is to be noted that the local operation of the actual instruction is carried on by a local church, group of churches, or other

¹Moral Instruction for Children in the Elementary Grades, Bulletin of Department of Education (Augusta: Department of Education, 1942), 1, Mimeo.

organization interested in the project.

An extensive effort is made to keep the program as closely related to the public school program as possible. There is no specific time when the students must be dismissed to report to their respective centers, but the period during the day when they are so dismissed depends upon the distance of the various educational centers from the school, the enrollment, and other factors which would bear on the time of release of the students. The requirements for the high school courses insofar as the general details of operation are concerned are the same as with the elementary classes, except that the State Board gives the final examinations to the High School students. The standards required for the accrediting of the local program insist upon an accredited instructor, the use of one of the officially approved teaching outlines, the use of a minimum time of thirty periods of at least forty minutes each per school year, suitable classrooms including such equipment as blackboards, maps, and an adequate reference library, regular attendance records comparable to those of the public schools, an annual report to the accrediting committee of the State Department of Education, tests and final examinations given by the local instructor, and approval of the program by the Board of Character Education and Accredited Bible Study, of the Maine State Department of Education.

The accrediting of teachers is such as to permit a wider group of persons to qualify, while still maintaining a good standard. All persons desiring to teach in the program must be certificated by the State Department of Education. This certification is of a special nature, and consists of a state teaching certificate called the State Certificate of Moral Education. To obtain such a certificate, the

person must have the following qualifications:

- "1. Possessa valid elementary or secondary teachers' certificate, OR
2. Show evidence of two years or more of accredited college training, together with at least two years of successful leadership experience in the field of either character or religious education, OR
3. Show evidence of two years or more of accredited normal school training, together with at least two years of successful leadership experience in the field of either character or religious education, OR
4. Show evidence of high school graduation, together with the attainment of the Second Certificate of Progress issued by the International Council of Religious Education."¹

The major part of the curriculum for high school students in Bible study is similar to that followed in North Carolina, with the exception that complete freedom is permitted in interpretation of the Biblical content. This allows for much more latitude of study than the straight content centered study in the North Carolina system. The emphasis in the study is different, however, in that the chief aim of the Bible study program is the concentration upon the faithful study of the facts of the Bible as a means of developing character.²

In line with this emphasis upon character development, is the latest innovation of the State Board of Character Education in a high school course offered for the first time in 1942 which can be used either in the public or in the released time schools.³ The general

¹Ibid, 2.

²Davis, op. cit., 7.

³This syllabus has been in the process of preparation for a number of years to enrich the character education emphasis of the Bible study program, and to present something acceptable to the public schools. The following statement in the foreword of the syllabus indicates its field of usefulness: "It is earnestly hoped that Heroic Living will find use in both public and church schools, and that many benefits will be obtained both by schools and by individuals." Heroic Living, Course V, Bulletin Number Seven, State Board of Character Education and Accredited Bible Study, (Augusta: State Department of Education, 1942), 1.

objectives of this course show the emphasis given to character training:

"1. To consider what contributes to and results in the development of qualities of good leadership and fellowship as exemplified by the lives of great public benefactors.

"2. To give the student a thorough understanding of commendable character traits of these great leaders and benefactors and how these have benefited mankind throughout the years, stressing the points that the good men do usually live after them, and that one cannot easily evade responsibility." ¹

The syllabus is divided into units, fourteen of these being offered in each of the two semesters in the school year.

The units are designed for study over two or more sessions of the classes. Each unit outlines the specific objectives for the particular unit, the classroom procedure, suggested activities, and a bibliography. The scope of the course is suggested by the list of the following subjects covered in the first semester:

"Moses, the Law-giver and Regulator of Conduct.
Clara Barton's Devotion to Duty.
Jacob A. Riis, a Pioneer in Social Justice.
Ruth's Loyalty.
Michael Pupin's Skill in Good Workmanship.
James G. Blaine's Persistence.
Jane Addams' Service and Citizenship.
William Penn's Love for Peace.
Elijah Kellogg's Neighborliness.
Adoniram Judson's Service to Humanity.
Longfellow's Creativity.
Artemus Ward's Humor.
Kagawa's Unselfishness." ²

The released time program for the elementary grades is outlined in groups of two grades each, from the first through the eighth. The texts, workbooks, and collateral materials suggested for this part of the program include many of the regular Sunday church school texts,

¹Ibid, 3.

²Ibid, 3-11.

and is built largely on the basis of the Sunday church school curriculum, with the exception that the courses suggested, from which the texts may be chosen, are such as to be suitable for expansion into a larger week-day program.¹

The trend of the program in the state of Maine, as can be observed by the expansion into the field of the elementary grades, is one of steady progress. The program of Bible instruction has been in the process of development for twenty-two years,² and at the present time, the Bible is read in the great majority of the public schools, either in connection with opening exercises or with the literature courses offered in the various classes.³ The recent addition to the high school course of study indicates a strong interest to present religious studies as a functional part of regular high school work, but it is too early to attempt an evaluation of the results of this effort.

From the standpoint of organization and administration, the Maine program of "character education" is an admirable one. While the local provisions are weak, from the view of the responsibility of putting the program into operation, this is a valuable asset, for it leaves the option of starting the program up to the individual community. The unique feature of the organization is the State Board of Character Education and Accredited Bible Study. While this Board is subordinate to the State Department of Education, the entire control of the program is in its hands.⁴ The representative nature of

¹Moral Instruction, etc., op. cit., 2-3.

²Smith, op. cit., 90.

³Johnson, op. cit., 300.

⁴Letter from Earl Hutchinson, Director of Secondary Education, State of Maine Department of Education, December 2, 1942.

of this Board and the official capacity which is given it by its position pays great tribute to the functional cooperation of church and state.

The curriculum in both the high school and the elementary grades is unbalanced from the standpoint of a well-rounded religious education program.¹ But the untouched areas in the program immediately suggest the areas in which the Sunday church school can take part in supplementing such a program. The standards required by the program go far to insure the valuable instruction of the students participating in the program.

The Bible taught outside the public schools by outside teachers, on the student's own time:--A course of study in the origin and content of the Bible is offered by the State Department of Public Instruction of the state of Montana which provides for one unit of credit toward high school graduation if the requirements of the Department are met. This course is organized to be taught by teachers outside the public schools, on the student's own time.

The program is the result of numerous requests addressed to the Department by ministers and ministerial associations, as well as superintendents and principals of high schools, for such a course. The requests for the material were made during 1929 and 1930;² after much investigation of available material the clergy of the state recommended

¹As compared with the summary of Objectives and Goals of a balanced curriculum of religious Education in Selecting And Using Curriculum Materials in the Weekday Church School Service Bulletin No. 620, (Chicago: The International Council of Religious Education, 1940), 8.

²Johnson, op. cit., 143.

the adoption of the course of study provided by the state of Michigan, and approval was forthcoming in 1932.

The impetus given by these requests and the cooperation given in selecting the course recommended was the extent to which the church participated as an administrative body in the preparation of the Montana program. The ball was passed to the Montana Department of Public Instruction, which drew up and distributed the syllabus of instruction, prepared the requirements of operation for the program, and authorized the granting of the public school credit, at the same time obtaining acknowledgement of the State University that the unit of credit granted would be recognized as an accredited subject. With this action the ball was again passed to the clergy of the state for actual operation of the system. The state Department merely retains the duty of certification of Bible teachers, and the administration of examinations which count for one half of the final grade given the student.

With the organization of the program on this basis, financial responsibility on the state is at the minimum of supplying the necessary syllabi to interested persons, certificating teachers through machinery already set up for that function with public school teachers, and examining and grading the students electing to undertake the course of study. All other financial responsibility rests with the agencies in the state desiring to provide the instruction. Funds to carry on the instruction can be raised in any manner the individual locality deems fit.

The practical operation of the program is outlined in the Introduction to the first of the three syllabi provided for use in the

teaching of the course:

"Any local religious or other institution having eligible high school students in regular attendance shall be entitled, in accordance with the requirements of the plan herein set forth, to teach Bible History with a view to credit in the fully accredited high schools of Montana, with full liberty in all matters of interpretation and tenets of belief.

"All religious or other institutions adopting this plan shall provide their own teachers, places of meeting, books, outlines of study, and all other equipment, and shall also determine their own time of meeting; however, there is nothing herein that can be construed to mean that any public school time can be appropriated for the study of Bible History."¹

Regulations establishing the eligibility of teachers to teach the course require the equivalent of a general or special certificate for secondary schools. The teacher thus must either have educational qualifications "equivalent of those required of the teachers of other high school subjects in the high school under whose supervision the work is to be taken", or must be eligible for a special certificate which requires high school graduation with the addition of one of the following requirements:

"a. Graduation from the Three Year Standard Training Course of any of the Denominations.

"b. Accrediment earned in the course to be taught, through the International Council of Religious Education.

"c. Recommendation by any board of school district trustees or its representative or any county superintendent of schools, in accordance with regulations established by the State Board of Educational Examiners."²

As can be readily seen, this program offers little more to the public school program than supplying the student with a means of obtaining an additional unit toward graduation. Insofar as the church is concerned, it merely places the course of Bible study upon the level

¹ Bible History, Course of Study, (Helena, Montana: Department of Public Instruction, 1932), 1942 Ed., Mimeo., Syllabus No. I, 1.

² Ibid, 3.

which it should be in the regular church schools, with the addition of a unit of credit granted by the public schools for the completion of the study. But although it plays no more important part in the school program for the student than this, it does demonstrate a definite part in the program of the state administration of public schools to provide a means within the legal restrictions of the state for instruction of students in the Bible.¹ This willingness of cooperation between the state and the church through the Department of Public Instruction illustrates the recognition on the part of the state of the correlation between the usual type of public education and education in subjects of religious significance. To this extent, the state is willing to grant 1/15th of the required credit for high school graduation to the subject of Bible study.

The course of study to be followed is presented in three syllabi, each a complete unit in itself, two of which constitute sufficient work for the unit of credit offered. The suggestion is made that the time spent on the two syllabi for the unit of credit should represent 170 lesson periods of forty-five minutes each, with sufficient time in addition for preparation. In order to permit the proper assimilation, it is also suggested that only half of one syllabus be undertaken each year of the four high school years, spreading the work over the school year. The syllabi cover the following main general topics:

Syllabus I.

Great Old Testament Characters

The Bible as Literature: The Narrative.

¹"No publication of a sectarian, partisan, or denominational character shall be used or distributed in any school, or be made a part of any school library; nor shall any sectarian or denominational doctrine be taught therein." Rev. Codes of Montana, 1921, Sec. 1055, cited in Johnson, Op. Cit., 304.

Syllabus II.

The Life of Christ

The History of the Early Church

The Bible as Literature: Letters and Early Christian Oratory.

Syllabus III.

Old Testament History

The Bible and Social Institutions

The Bible as Literature:

(1) Studies in the types of Literature Found in the Bible.

(2) Prophecy: Isaiah, Jeremiah, Ezekiel; Brief Studies in the Minor Prophets.

A mere emphasis upon the history of the Bible as such is not the motivating power behind the offering of this course to the students of Montana. The value of Bible study upon the balanced development of the individual is made clear in the synopsis of aims set forth in Syllabus I:

1. To give the boys and girls a clear knowledge of the life story of many of the great Bible characters as individuals, rather than the effect of their careers on national development.

2. To enable the pupils to understand and feel the beauty and inspiration of the Old Testament narratives, which should appeal strongly to their interests and needs.

3. To help the student to find and apply the principles of right living set forth in every record of a life and in every story. (Underscore mine).

4. To stimulate the interest of the young people in the Bible itself so that they will not only read but literally 'search the Scriptures.' ¹

The general style of the syllabi is to give a few prefatory remarks introducing a general subject, then divide the subject into suitable reading lessons, with citations, then to follow the readings on the lesson or lessons with a series of questions. These questions are framed not only to cover the matter of content, but to provoke thought for current ethical application. For example, in the series of three lessons on Joseph, the Ideal Ancestor of Israel, covering roughly Gen. 37:1-49:50, a typical question on the matter of content

¹Bible History, op. cit., 4.

is put:

"Know who Joseph, Pharaoh, Benjamin, Manasseh, and Ephraim were; the relation assumed by Jacob toward Joseph's sons; which brothers stand out favorably and on what occasions; the origin and names of the twelve tribes of Israel; how many of Jacob's house came into Egypt." ¹

In the same series of questions, the following question causes ethical reflection:

"Show how these principles, true in all ages, are illustrated by Joseph's life: (1) The only successful way to forget one's own burdens is to help bear another's; (2) God makes all things work together for good to those that love him; (3) He alone who improves the small opportunities will not miss the great chances of life." ²

In addition to the questions following each lesson, there is an occasional lesson period denoted for general review at suitable intervals. At these intervals there is likewise a list of passages to be committed to memory, and much emphasis is placed throughout the syllabi on this memory work.

The syllabi offer a thorough coverage of the Bible in an excellent manner. The syllabus upon the New Testament, (Number II), is embellished with tables showing the distinctive features of the four Gospels, with their approximate date, their author, his main sources, the language in which it was written, the style of the author, its addressees, the manner in which it represents Jesus, its aim, the features to which it gives prominence, and a key-word for the Gospel.³ Another series of tables lists the miracles of Jesus, showing in parallel columns the citations where they may be found in the respective Gospels.⁴ Another table does the same thing for the parables of Jesus.⁵ Extensive

¹Ibid, 8.

²Ibid.

³Ibid, 26.

⁴Ibid, 27-28.

⁵Ibid, 29-30.

bibliographies are suggested for reference to assist the student, including not only technical books but semi-fiction publications on the subjects covered.

Statistics are lacking to show the current trend of the system, although the syllabus has worked out very satisfactorily, and many high school students take advantage of the course for credit toward graduation.¹

The program offered by the state of Montana is probably as remote from a thorough integration of religious education with the public schools as could be created and still called an integrated program. Anything less would be almost purely a church sponsored program of religious education. The fact that the program has offered the same syllabi and credit for a period of ten years would indicate that either the churches, or the schools, or both, are unable or unwilling to make any improvements in the program, and that it is remaining as a part of the public education program as the only alternative. The course offered is an admirable work. The chief weakness in the program seems to be in the shifting of responsibility from one agency to the other, without the two joining in directed action toward the common goal. This criticism should not be too harsh. For the student, be he only one, in Montana who gains his unit of credit through study of the Bible in conjunction with the syllabi offered by the state Department, will get a foundational background in the Bible which I dare say he would not get in any Sunday church school course in the state. And even though the Biblical instruction presents something of a onesided course from

¹Letter from Elizabeth Ireland, State of Montana Superintendent of Public Instruction, December 2, 1942.

the standpoint of religious education, it would be an extremely valuable aid in permitting concentration by the Sunday church school on matters of a different nature. And further, it must be admitted that a step has been taken in establishing a working cooperation between the churches and the state in the field of religious education.

CHAPTER III

THE RELEASED TIME PROGRAM OF RELIGIOUS EDUCATION

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The other general group of patterns into which the integration of religious education with the public schools falls is that of the presentation of the subject matter during the released time of the students. In this category, the curriculum is not limited to a particular subject, but includes most of the subjects found in the curriculum of the Sunday church school. Here, again, one finds wide variation of integration with the public school program. But the connections of public school teachers and public school examinations are lacking. In contrast to the Bible instruction courses, the pupil has the opportunity of obtaining a fairly well-rounded religious education. The types of programs represented in the following pages are characteristic of released time weekday religious education in that the features here demonstrated form the nucleus about which most of the individual programs in the United States are constructed. Even in some of the programs described to illustrate a specific feature, the reader will observe details which have been elaborated upon in other systems.

Religious education in released time financially supported by churches alone:—One of the outstanding systems of weekday religious education during released time is that of Rochester, New York. This system is typical of the type of thing which can be accomplished by merely gathering contributions from the churches in the city and going ahead with the best possible type of program. The present system is not one of over-night development, but is rather the result of years of planning and gradual development.

The city of Rochester began the system of released time weekday religious education in New York state. The program was inaugurated in January, 1920, when the local Board of Education passed a resolution permitting recognized religious bodies to give religious instruction to students during school hours upon the written request of the parent or guardian of those students. In February of the same year, classes were begun in the North Presbyterian Church for pupils of the Jefferson Junior High School, some five blocks distant. Other churches in the Northwest section of Rochester soon followed suit, and a committee of seven was appointed to draw up a plan of organization for all the churches in this area. June 1921 marked the adoption of a constitution and the formation of a council to establish a community school; the school opened in February of 1922 with an enrollment of 821 students, twenty paid teachers, in ten different centers. This result was the fruit of the cooperation of six grammar schools and the eleven Protestant churches in that section of the city.¹

The method of organization of the Rochester released time religious education has already been suggested: it consists of the cooperation of a central committee representing the churches of the community, the parents of the students, and the Rochester Board of Education. The entire resources of the public school system are at the disposal of the supervisors of the released time program. Thus, in the annual report of the program for the year 1939-40, it was announced that the interest centers of the public school curriculum had been made available through the Public School Supervisor, Miss A. Laura McGregor,

¹The Weekday Church School In New York State, A Bulletin of the New York State Council of Churches, (Albany: Revised, 1941), 6-7.

for the purpose of developing a correlation between the curricula of the two parallel systems.

Cooperation with the parents of the enrolled students is sought through the sending home with the students of résumés of the various courses, centers of interest in the courses, and periodic recommendations for assistance through home influences.

Cooperation between the churches themselves is of major importance. The administrative organization which guides the city-wide planning for the program is known as the Central Council Week Day Religious Education Association. This Council consists of a President and Secretary elected by the sectional groups from the entire city, the Supervisor of work who is appointed by the Central Council, and the Presidents of the five sectional groups in the various portions of the city.¹

The system is likewise subject to the action of other state bodies and administrative groups. The state legislature has permitted the absence of pupils from schools for the purpose of religious observance and education under such rules as the State Commissioner of Education should establish. Pursuant to this legislation, the State Commissioner has established a group of rules concerning the release of children for religious education, these rules specifying the written permission of the parent or guardian for participation by the pupil, the control of the program by a duly constituted religious body, the maintenance of attendance records, the permissible periods for which release of the students can be granted, and the uniformity of hours of release where there is more than one religious education center in the particular area. Legal Counsel for the Department of Education for the

¹Annual Report, 1939-40, Week-day Religious Education Association, (Rochester: 1940) Mimeo.

State is called upon for interpretation of the legislation and the rules of the Commissioner of Education, and this interpretation is influential upon the program through its binding nature upon the public school system.¹

The funds for the program in Rochester come directly from the churches. The total cost of the program for the year 1939-40 is not available, since the program for the North Section of Rochester was carried by the Lutheran Inner Mission Society whose financial statement is not available. Total expenditures for the other four sections of the city ranged from \$105.00 to \$1,354.48. These expenses were met by budget allowances and special events in the various churches. By far the greatest portion of the expense was necessary for the payment of teachers' salaries. The balance of the expense consisted of postage, curriculum materials, and miscellaneous supplies.²

In practical operation, the program is quite simple. The following excerpt from a memorandum of Theo. A. Zarnow, Assistant Superintendent of Schools for the City of Rochester, directed to the principals of the public schools, outlines the procedure followed:

"In the administration of the policy of the Board of Education accepted practice may be summarized as follows:

1. Organization of Groups.

The church or religious body desiring to offer instruction shall file with the Board of Education a written application setting forth the name and qualifications of the proposed instructor and the location and nature of the facilities provided for the instruction. After approval has been given to the application, parental consent cards signed by the individual parent shall be returned to the school for all pupils who are to be excused. These cards are provided by the religious organizations concerned and initiative in getting parental consent rests entirely with the religious organization.

¹The Weekday Church School In New York State, op. cit., 10-11.

²Annual Report, 1939-40, op. cit.

It is permissible for the school to make available the class registers of the grades affected, from which names may be copied by the church representative working within the school building. It is not permissible to make a canvass of pupils to ascertain what church they may attend; nor may the registers be taken from the school building.

2. Pupils to be Excused.

Those pupils above the second grade whose parents file a written request (signed card) may be excused. Pupils in the first and second grades are definitely not to be excused.

3. Time allowed for Religious Instruction.

Any given grade may not be disturbed more than once during the week. Collaboration on the part of religious groups is expected in determining the day on which pupils shall be excused. Forty-five minutes at the end of the morning or afternoon session has been sanctioned as the most appropriate time for the religious instruction period.

4. Other Administrative Regulations.

A group of children taken for religious instruction shall not exceed fifty for any one worker.

Supervision of the group passing from the school building to the instruction center rests with the instructor rather than with the school. The instructor is expected to conduct the pupils from the school building to the place of instruction. Approval for excusing the pupils rests upon the assumption that only satisfactory teachers will be provided and that adequate control will be maintained at all times.

Attendance in the religious class must be carefully checked by the person in charge. If a pupil is absent after being delivered to the religious-school worker, the absence should be reported to the parent by the instructor and the matter adjusted between the church, the school and the parent.

Pupils whose parents have signed consent cards must be expected to be in regular attendance upon religious instruction. They may not be excused from any single session except on written request of the parent or when absent from the regular school session. Requests from a parent that the child be excused on several single occasions will be taken to mean that the parent is not cooperating and the permit may be revoked. Permission to attend may be cancelled by the school whenever the conduct of the pupil, either on the street when going to the religious instruction center or in the class itself, reflects discredit upon his school or is indicative of a noncooperative attitude.* * * 1

¹Davis, op. cit., 40-41.

Qualifications of teachers are necessarily high because of the necessity of gaining the approval of the Board of Education on their appointment. Of five new teachers appointed for the school year 1939-40, all were either former public school teachers, or were college graduates with a special background in education. All the teachers had had more than four years of teaching experience in the local Sunday Church Schools. Leadership training for all teachers in the program in the respective grades was provided by a monthly Seminar during the year. The entire program of weekday education is administered by the Supervisor who provides classroom supervision and personal counseling for the teachers. Education centers are provided by the churches themselves, and are selected on their proximity to the school, regardless of denomination.¹

The type of program presented by the Rochester plan can neither be said to have made the religious education an integral part of the public school program, nor can it be said to have completely separated the two programs. Rather, it is an illustrative example of the possibilities of cooperation between the churches and the schools in the field of religious education. The tendency to separate the study from the school program is discernable in the necessity of holding the religious education classes in centers away from the school buildings. It is interesting to notice here that in the New York law, there is a diversity of legislation upon the subject of holding classes in the school buildings themselves, and opinions from the State Department of Education have pointed out that opposition to such classes held in school rooms would result in judicial intervention. In view of these facts, the Weekday Committee of the New York Council of Churches has sought to avoid any

¹Annual Report, 1939-40, op. cit.

complications by recommending that the classes be held outside the schools, although recognizing that with complete unanimity of the community, classes held in the schools would be permissible if there was a complete absence of sectarian teaching and controversy, abuse of school property, and interference with the school program.¹ Following the plan laid down by the Commissioner of Education for classes outside the schools, which was advanced upon legislative permission for release of the students for religious education in 1940, these classes have been removed from the public schools in Ithaca, New York, where they had been held from 1928 to September, 1940, and have been organized in outside centers.²

Separation from the school program is likewise noticeable in the presence of teachers outside the regular school program, the change in materials, and the various other subtle influences resulting from a complete change of environment. But more important in the matter of separation is the fact that credit cannot be given for this work insofar as the grade schools are concerned, and credit is available to high school students only in the field of Bible studies, which places some restriction upon curriculum materials if credit is to be offered in the high school classes.³ The disadvantage of this situation is reduced, however, by the fact that the students not released for religious education are held in school with occupations which likewise offer no credit, such as study periods, individual help, ethical instruction, and group reading.⁴

¹The Weekday Church School in New York State, op. cit., 11-12.

²Letter from C. L. Kulp, Superintendent, Ithaca Public Schools, December 4, 1942.

³The Weekday Church School in New York State, op. cit., 10.

⁴Ibid, 13.

The features tending to develop the weekday religious education as a part of the public school program are worthy of note. The maintenance of standards for teachers on a par with those of the teachers in the public schools is not the least of these. The requirement of strict attendance records, with cooperation with the public schools to hold these records to public school levels, likewise makes for a closer integration. Correlation of the interest centers of the curricula of the two programs is likewise a big step in this direction.

The curriculum of the Rochester program has been developed upon the lines of that of the regular church school. The entire program makes extensive use of visual education aids. In four sections of the city materials are provided for the separate grades. The following is an outline of this curriculum for the year 1939-40:

- Third grade: Knowing God Better and Working With Him
 Texts: Learning to Know God Better, Elizabeth M. Shields.
My Father's Business, Elizabeth M. Shields.
- Fourth grade: Building Christian Personality
 Text: Building A Christian Character, Blanche Carrier and Amy Clowes.
- Fifth grade: Content and Use of the Bible
 Texts: Exploring the Bible with Juniors, Eleanor Moles.
Introduction to the Bible for Teachers of Children, Georgia Chamberlin.
- Sixth grade: The Life of Christ
 Text: The Kingdom of Love, Blanche Carrier.
- Seventh grade: A Christian Philosophy for Living
 Text: What Boys and Girls are Asking, Lucile Desjardins.

In the fifth section of the city, where attendance is insufficient to warrant classes for each grade, the courses are taught in cycles to consolidated classes. The courses provided in this section follow:

- Third and Fourth grades:
 - Course A: Old Testament History
 - Film: Biblical Scenes, the Rev. Henry Erbes.
 - Course B: The Life of Christ.
 - Slides: The Life of Christ.

Fifth, Sixth and Seventh grades:

Course C: The Boyhood of Jesus

Text: Jesus the Courageous, Harold B. Hunting

Course D: Acts of the Apostles

Course E: Parables of Jesus.

Film: Bible Geography.

Supplementing the courses offered in these grades are supplied movies of missionary activities, interpretations of the Commandments, interpretations of hymns, and the familiarizing of the students with the Orders of Service.¹ The courses for the high school level are uniform throughout the city:

Eight grade: Stepping Stone to God. (Studies of worship, symbolism, and intellectual approaches).

Text: Discovering God in the Beautiful, Nathan L. Clyde.

Ninth grade: Religious beginnings and Old Testament Background.

Texts: How Our Religion Began, Edna Baxter.

The Bible: Story and Content, Calvin W. Laufer.

Tenth grade: (Two Parts)

A: New Testament Development

Texts: The Formation of the New Testament, Edgar J. Goodspeed.

Outline Studies in New Testament History, Adele T. McEntire.

B: Discovering Jesus.

Texts: Discovering Jesus, Sidney Weston.

Eleventh grade: The Early Church and its Development

Texts: The Spread of Christianity, Paul Hutchinson.
Builders of the Church, Robert L. Tucker.

Twelfth grade: A Christian Philosophy of Life.

Texts: The Prophets and the Problems of Life, Sidney Weston.

Jesus and the Problems of Life, Sidney Weston.²

Here, as with any type of teaching, much depends upon the ability of the individual teacher to present the courses in an adequate manner.

The trend of the program of released time religious education in the city of Rochester is indicated by the opening sentence of

¹Annual Report, 1939-40, op. cit.

²Brief Sketches of a Few Weekday Church Schools, op. cit.

the Supervisor of that system in the report of 1939-40: "This is a report of an unfinished task!"¹ As already noted, the city-wide program began as a going program in 1922, with an enrollment of 861 pupils. By the end of 1939, there were 106 classes which had enrolled a total of 2,175 pupils, with an average attendance of 1,907 pupils. The gradual nature of this growth is shown by the fact that by the end of the school year in 1940, there were a total of 106 classes with an enrollment of 2,329 pupils, and an average attendance of 2,057 pupils.² This consistent growth shows the determination with which the program is going forward, not only in its quantitative efforts, but by the qualitative efforts of the administrators of the program in constructive cooperation with the public school program.

The type of program represented by the Rochester development of the weekday religious education of students through released time classes is an admirable example of what can be done under great handicaps. It is significant in that it shows the degree to which one of the nation's most populous states will cooperate with the church in meeting the educational needs of its inhabitants. It is quite true that the state does not permit credit to be given for the major portion of the teaching in these religious education centers. It is true that the students can be released only one day a week for this instruction. But it is also true that the state insists upon high caliber teaching qualifications for the teachers in the religious education centers. It is also true that attendance is given a high place in the program, by cooperation with the public schools and following up those who are absent. And it is also true that the way is prepared

¹Annual Report, 1939-40, op. cit.

²Ibid.

for making the resources of the public school available to the religious education teacher. Nor is the fact that the program operates only one hour per week to be deplored. For those who did not attend Sunday church school, the amount of instruction which they received through the released time centers increased their religious instruction by 100%. And those who did previously attend Sunday church school had the amount of their religious instruction doubled! The administrative program of the system could hardly be improved. It represents probably the simplest type of organization for a community the size of Rochester. (c. 325,000, according to the 1940 U. S. Census). Regional representation on a central council, with an executive supervisor over the practical operation of the system seems to be the best possible solution to the problem of administration. Specific contributions by the individual churches to finance the program eliminates the complication of distracting the administration of the program to money raising activities, as well as relieving the students of any financial deterrent from participating in the program. The Rochester program is illustrative of the great steps which have been taken in the field of released time religious education.

Religious education in released time financially supported by tuitions:--The means of financing weekday religious education has been the source of many problems in the operation of released time programs. The released time system in operation in Oak Park, Illinois, illustrates one of the methods of reaching a solution to this problem, by charging the students a tuition. This tuition is supplemented by the churches as well as by contributions of private individuals.

The organization of the Oak Park system offers some interesting features. The program is administered by a Board of Religious Education, which is selected by the election of its nine members from the

larger community council. This council is composed of representatives of the twenty-five cooperating churches in the community, and includes the minister, the director of religious education, the superintendent of the Sunday school, and three representatives at large from each church. The Board is the executive body for the council, and its activities bind the council. Thus while the responsibility for choosing and employing supervisors and teachers, selecting curricula, and raising money for the program rests upon the council, the executive functions for operating the program fall upon the Board of Religious Education.¹

The Superintendent of Public Schools of Oak Park is the public officer with whom the Board of Religious Education works in integrating the religious education program with the program of the public schools. Cooperation of this officer has been permitted by the action of the city Board of Education. The extent of his responsibility is limited, however, to permitting those children to attend the religious education classes who have filed a card bearing the consent of the parent for this attendance, and refusing permission for this attendance in the event that the privilege is abused. The standards required by the Board of Education before permission to cooperate was granted to the Superintendent were established prior to the operation of the program between the Board of Education and the Board of Religious Education.²

The total budget for the religious education program of Oak Park amounts to \$14,000 annually. As has been suggested a large part of this budget is raised by payment of tuition by the students themselves. While the cost per student is approximately \$6.00 per year,

¹The Weekday Church School, Educational Bulletin No. 601, (Chicago: International Council of Religious Education, 1940), 1942 Ed., 10.

²Ibid, 37.

the tuition charged is only \$3.00, divided into the two semesters of the school year. A few of the students pay, through their parents, the entire cost of \$6.00 per year, while those who cannot pay are permitted to enroll free of charge. The fact that a large number of the children do not pay their tuition is demonstrated by the fact that only 32% of the total budget is raised by this method, of the possible 50% if all paid. The balance of this 50% is raised by personal gifts from friends of the program. Accounting for the funds for half of the program by these means of tuitions and personal gifts, the balance of the program is financed through contributions from the churches themselves. On a purely pro rata basis, this would amount to an annual contribution from each of the twenty-five cooperating churches of \$280.00 for week-day religious education.¹

Classes in religious education are offered from the fourth grade through the eleventh grade, with a curriculum which includes the major portion of the accepted objectives of religious education. The various emphases are indicated by the titles given for the courses offered. "On the Road of Happiness" is the title given for both semesters of the fourth grade. The fifth grade course is divided by semesters, the first semester offering "Adventuring in Friendship", while the second semester develops "Pioneers in Right Living." The sixth grade is concerned with the origins of the Bible, while the seventh grade deals with the life and teachings of Jesus. The eighth grade course is a series of units concerned with "Learning the Christian Way of Life" in units involving the relationship of the individual to the universe, the subjects of God, war and peace, prayer, and the church.

¹Ibid, 30.

The ninth, tenth, and eleventh grades may elect any of four subjects offered, including the study of developing a philosophy of life, the relevance of the Bible to present times, student problems, and "Democratic Living."¹

The program of the Oak Park council of Religious Education has had a long period of growth. It was begun in 1920, and the trend of the program is adequately indicated by the fact that it now reaches over 2000 children in the community, who represent fifty churches. Many of the children enrolled have no church affiliation. The classes necessary for this group total 105, reaching students from every public school in the city.²

The Oak Park system represents a program of high quality for the average community. There is an apparent over-emphasis upon the part of the church in the administrative organization, although practise could permit representatives of the Board of Religious Education serving in a dual capacity upon the city Board of Education. Representation on the Council, thus permitting interchange of ideas, could likewise be through officials or teachers of the public school system. In this manner there is opportunity for participation in the program of the public school representatives. But in addition, there is a balance of control between the public Board of Education and the Board of Religious Education which has established the means for cooperation through the Superintendent of schools, and by means of establishing standards for teachers and hours, a situation has been created in which the two

¹Brief Sketches of a few selected Weekday Church Schools, op. cit.

²The Weekday Church School, op. cit., 30.

agencies can coordinate their efforts.

The method of financing the program is complicated, for the sources of the funds are divided into three sections. If one of these divisions supplied substantially all the money for the operation of the program, so that the contributions of the others were only nominal, this complication would not be subject to such proportions, but divided into three sizeable portions, duplication of administrative effort in making the collections is bound to occur.

The standards of the classes are to be commended. Teachers, supervisors, physical properties, attendance records, and even report cards,¹ are on a par with those given in the public schools. Although the instruction is given only one hour per week, the conditions under which that instruction is given cannot avoid contributing much to the development of the child.

Religious education in released time for public school credit:--

The giving of credit for released-time weekday religious education is not uncommon. One of the outstanding examples of such a program for the high school grades was started in the high schools of Pittsburgh, Pennsylvania in September, 1940. It is interesting to note, likewise, that cooperation between the Pittsburgh Council of Weekday Religious Education and the Superintendent of Schools for the community had progressed to such an extent that the Superintendent presented a resolution to his Board of Education requesting not only that permission be granted for the released-time classes, but that credit be given for fulfilling the requirements of the course. The best evidence of the attitude with which the subject was approached is the document itself, and it likewise

¹Ibid, 42.

discloses the elements of administrative organization upon which the present plan of weekday religious education is being taught in cooperation with the public schools of Pittsburgh today:

"December 11, 1939

"From the Superintendent of Schools to the Board of Public Education:

Directors: The most important objective in high-school education today is the development of the character of our American youth.

In the Pittsburgh high schools for several years we have been emphasizing character training not only in regular classroom instruction, but also in special instruction prepared specifically for the improvement of character.

Character, however, is built upon a foundation of principles of morality and ethical concepts which are learned best through religious education begun in the home and continued in the church or synagogue. The principles of morality, learned through religious training, are not only the foundation upon which individual character rests, but are also the basis of respect for law and order which form the spirit of a democratic people.

In our democracy, church and state are separated and religious freedom is guaranteed to every man. In order to encourage the continuance of religious education during the high school period in the training of youth, and at the same time preserve the true spirit of religious freedom, your Superintendent recommends a plan for religious education by which the Board approves the offering of a free elective of not more than two credits for religious education during the ninth, tenth, eleventh, and twelfth years. Each pupil is free to elect religious education, but the course is to be provided in the church which he or his parents select. The church will establish the course consisting of approximately three hours per week including attendance at the religious services for at least seventy-five percent of the fifty-two weeks of the year. The church will determine the course of study and the head of the church will certify to the Principal of the high school that the pupil has attended the required number of weeks per year and has completed the course to the satisfaction of the church authorities. The high-school principal will then record the credit upon the permanent record card and the credit will count toward graduation.

Respectfully submitted.

Ben G. Graham,
Superintendent of Schools." 1

It appears from this document that the agencies administering the program of released-time education in the city of Pittsburgh are the Superintendent of Public Schools and the Board of Public Education on

¹Davis, op. cit., 21.

the one hand, and the several churches on the other. Many of the churches had already joined to create the Pittsburgh Council of Week-day Religious Education, which represents these churches in the joint undertaking of religious instruction, but individual churches are free to make their own arrangements with the School Superintendent for the release of its own students and the granting of credit for compliance with the requirements.

Financing the program is left entirely up to the churches either through their collective group or through their individual programs. Similarly, the actual operation of the classes is left up to the churches. The only actual requirement demanded by the schools is the record of attendance for those students who desire credit, and those records must be based upon three requirements: attendance at the weekday classes, attendance at the church school classes of the individual church, and attendance at the church service of that church.

The program of Pittsburgh is uniquely separated from the school system. The only connecting links between the weekday classes and the public school classes are those of time, since the weekday classes operate on released time, and credit, this being the pupil incentive to enrollment in the religious education classes. The place of study, the teachers, the requirements of Sunday church and church school attendance serve to tie the program in with the church, rather than to develop the training as an integral part of the student's education.

The curriculum covers a large quantity of valuable material, and proceeds in an orderly fashion through the four years of high school. The subject for each semester of the respective years is

quite complete in itself, and although this curriculum is basically provided for the churches affiliated with the Pittsburgh Council of Weekday Religious Education, it is suitable for the classes conducted by the churches who desire to present their own program.

The courses for the first year, divided between the two semesters, respectively, deal with the life of Christ, and the New Testament leaders. For the second year, the attention is turned to the Old Testament, dealing with the origins and leaders of the Old Testament. The third year is devoted to the study of the church, its early development, and the church through the centuries. The fourth year studies are concerned with the history of the church in the United States, and Christian ethics for the modern youth.¹ Matters of interpretation in the various fields covered are left up to the instructors of the various classes, and while the interpretation would necessarily be rather broad in the group sponsored classes, that expressed in the individual churches could conceivably be sectarian centered.

Since the Pittsburgh program has been in operation for only a little more than two years, it is too early to attempt definite conclusions regarding the trend of the program. It seems likely, however, that as long as the churches in the area are willing to provide the necessary classes, instructors, and facilities, the school system will provide the necessary cooperation and encouragement to the pupils.

It is interesting to note that in the Pittsburgh program, the main emphasis is placed upon mere attendance of weekday classes and Sunday sessions for the granting of credit through the public school. At first blush it would appear that the failure to insist upon teacher,

¹Brief Sketches of a few selected Weekday Church Schools,
op. cit.

material, and facility standards at least partially equivalent to those of the public high school would permit a deterioration of the program, but it must be remembered that the weekday religious education classes provide only one third of the basis upon which the credit is granted. In addition, the weekday classes would in all likelihood be held in places similar to the meeting places of the Sunday church school classes, or in the churches themselves where the Sunday church services are held, conducted by teachers of comparable qualifications to those of the Sunday church school, and a complete break with these standards by a set of different standards for the weekday religious education classes would create a break in the continuity of emphasis which is sought by the program, namely, an emphasis upon the church itself.

It would also seem that such a program would stimulate the churches to improve their own standards of teaching not only in the weekday classes, but in the Sunday church school classes as well. The stimulation of attendance of high school students at the church school and church services, an age which is generally accepted as the weak portion of most church programs, is highly commendable.

The "staggered hour" released time religious education program:—The problem of providing adequate classroom facilities, an adequate teaching staff, and suitable hours of instruction for released time weekday religious education classes has been approached in various ways. One of the most satisfactory of these is represented in the recently inaugurated program presented by the Metropolitan Church Federation of St. Louis, Missouri. Here, staggered hours of religious education permit the same religious education center being used by different classes, provides the possibility of obtaining an expert

full time teacher whose time will not be split up throughout the week, and makes for the most expedient release of the pupils from the different school grades at the most convenient time.

In organization, the program in St. Louis follows that with which we are already familiar, in that the Metropolitan Church Federation of St. Louis, composed of representatives of the majority of the Protestant churches in the city, through cooperation with the Board of Education of St. Louis, organized in December 1938, a plan for week-day religious education. The Board of Education passed an Enabling Act whereby pupils could be released from the public schools upon the written consent of their parents to attend these classes in religious instruction. The entire responsibility for the program rests upon the churches: they must provide classroom facilities, teachers, supervisors, materials, and funds. The funds are raised through the contributions of the several churches. The program is administered through a subcommittee of the Federation.

The staggered hour program, of which the St. Louis system is but one example of many variations which could be developed, is comparatively simple in operation. The classes that are held in religious education include two of the public school grades from the first through the eighth. The classes are held on various days throughout the city, so that each day in various localities is given to religious education. To illustrate, the program in a given locality on Wednesday would be such that grades 1 and 2 would meet as a unit from 1 to 2 p.m. Grades 3 and 4 would meet from 9 to 10 a.m. Grades 5 and 6 would meet from 11 to 12 a.m. Grades 7 and 8 would meet from 2:30 to 3:30 p.m. Similar programs on other days, adapted to the needs of the particular locality, are held in other sections of the city. Close

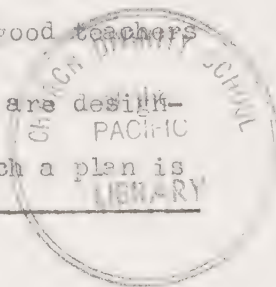
cooperation between the religious education program and the public school program is essential to the success of such an arrangement.

The course of study for the eight grades is divided into eight sections, and in those instances where two grades are grouped together, one course is offered the first year, with the other being offered the second year. Where separate classes are held, the respective courses are offered to the respective grades. The first grade is given to the study of children of God in the world, the second grade offers a course entitled "Learning more about Christian homes." The third grade is God-centered and deals with his work in this world, and the fourth grade is concerned with the Christian life in the community. The fifth grade studies the origins of the Bible, and the sixth is devoted to the study of the life of Jesus. The seventh grade supplies a content course on the Old Testament, and the eighth treats the relevance of Christianity to the pupil. The teachers are provided with outlines of each course, and required texts and references are noted.

It is impossible at present to judge accurately the trend of the St. Louis program of weekday religious education, because of the short time during which the program has been in operation. Indicative of the rapid development which followed its inception in December, 1939, is the fact that the program began with thirteen centers, and ended the school year with thirty-eight.¹

The staggered hour program offered by St. Louis presents an admirable method of solving the problem of scarcity of good teachers and classrooms. Where, however, specific hours of the day are designated by the public schools for release of the students, such a plan is

¹Ibid.



impossible, and the demands for teachers and available space are greatly increased, especially if this policy is followed on a city-wide basis. Other criticisms of the one-sided type of administration here represented have already been mentioned.

Some innovations in the released time technique:--The program of released time religious education offered in the suburban community of River Forest, Illinois, presents the combination of several features which have been discussed in various sections of the foregoing examples of released time programs. Released time religious education was not unknown in River Forest prior to the program which is herein presented and which is the basis of current operations in that community. From 1920 to 1929, River Forest cooperated with an adjacent community, likewise a suburb of Chicago, Oak Park, whose present program is outlined elsewhere in this thesis, in a joint program of religious education conducted in the schools, partly supported by tuitions, partly supported by the churches. This program failed in 1929 due to economic collapse, and shortly thereafter, River Forest undertook a separate plan. It was into this plan that the combination of several features felt to be advantageous in a program of religious education were woven.

The administration of the plan in River Forst was developed along non-sectarian lines insofar as it was possible. In the formation of the Council of Religious Education which is the administrative body for the program, the emphasis was placed upon obtaining a council which was concerned with the religious, moral, and educational welfare of the community, not purely on a 'church affiliation' basis. With this in mind, invitations were extended to groups in the community which were not directly connected with the churches to supply the needed membership

on this council, in addition to the expected invitations to the various churches themselves. The first Council thus gained representatives not only from the Presbyterian, Methodist, and Episcopal churches, but from the four community Parent-Teacher Associations, and the Women's Club, as well. In this early period, Roman Catholics were likewise present, but took no active part in the conduct of the work. Thus the work was begun on a community basis, rather than on a church basis.

The council itself, through its executive officers, assumes the responsibility for the program, and acts as the administrative agent. The Council is composed of twenty-five members, eleven of whom are ex-officio, and who serve for an indefinite period. These ex-officio members are the rector and director of religious education of each of the three churches represented, the superintendent of public schools in the community, and the principals of the four public schools in the community. Their inherent interest in the program has placed them in the position of participating in the policy forming activities of the council. The rest of the council is representative of the community at large. Three of the members are delegates from the three churches; the four Parent-Teacher Associations supply one delegate each: the Women's Club supplies one delegate; and there are six delegates-at-large. The terms of the active representatives are two years each, and no delegate may be selected for more than four successive years.

The activities of the consulting officials of church and state are indicated by the constituency of the administrative Council. The development of policy by this body, the membership of which included the heads of the three local churches as well as the superintendent of the public schools and the principals of those schools,

would of necessity make for extensive cooperation, interchange of ideas, and mutual participation in the common project.

In launching the River Forest program, the Council based its policy upon the assumption that the community was willing to pay an additional sum for the addition of such a program to the educational development of its children, and that those directly benefited by the program should bear the burden of this additional expense. For this reason, the bulk of the program is supported financially by means of tuitions paid by the students or their parents; for those who are unable to pay the tuition of \$4.00 per year, application can be made for a scholarship to defray this expense. These scholarships are raised by contributions from the participating organizations. Of the \$1,200 annual budget, only 10% is advanced through scholarships, and this small amount spread over the participating organizations is easily met. 87% of this annual budget is spent for salaries of the one teacher-supervisor, and the part-time secretary. The remainder is expended for the rent which is paid for the use of the public schools, supplies, and printing.

The program in operation is quite simple, as it necessarily would be in a community of only 10,000 people. The Council of Religious Education presents the general policy. A curriculum committee of this Council develops the curriculum for the program in cooperation with the supervisor-teacher, and the part-time secretary takes care of the detail of correspondence, phone-calls, and other clerical duties.

The announced intention of the River Forest program of religious education is to place this religious education on such a basis with the education offered in the public schools as to become an integral part of that program. The development of this intention has progressed some distance in accomplishing those ends. Arrangements have

permitted the classes to be held within the school building themselves upon the payment of a rental fee. The supervisor-teacher meets the qualifications of a public school teacher, having extensive teaching experience, special background in the Bible, religious history and literature.

The classes for the fourth and fifth grades meet twice weekly, and the classes for the sixth, seventh, and eighth grades meet once weekly for a longer period at each meeting. While the classes in religious education are being conducted, the other classes in the school are occupied with other subjects, study, reading, or other activities. Thus there is a minimum of differentiation between the religious education pupil and the regular pupil. The policy of the Council likewise supports this effort by insisting that the materials presented be matters of basic knowledge concerning religion, and not be concerned with religious practise. It maintains that these materials alone can be taught, that the values of practise can only be gained by participation in worship and through revelation, which is not the realm of the weekday church school, but rather is the function of the Sunday church school.

The curriculum for the program is developed around courses for the separate grades four through eight. An outline of the curriculum follows:

Fourth grade: "Friends, Near and Far."

Aim: Develope understanding of the relationships of the individual with other people, and to recognize the area of human relationships as the heart of religion.

Materials: Stories from the Bible and other literature regarding friendship and kindliness.

Fifth grade: "Great Men of the Old Testament."

Aim: Create a familiarity of the pupil with great men of the Bible from Abraham to Joshua.

Materials: The Bible and literature of great men of history.

Sixth grade: (Two parts)

First Semester: "Great Men of the Old Testament."

Aim: Continuation of fifth grade course.

Materials: The Bible, from Samuel to Isaiah, and literature of great men of history.

Second Semester: "Makers of the Bible."

Aim: Develop a knowledge of the origin of the Bible.

Materials: The Bible and commentaries.

During these three grades, the pupils are required to participate in handwork, memorization, and dramatization.

Seventh grade: "Men Seek God."

Aim: Recognize the common elements in all religions, their cause, and the needs these elements satisfy.

Materials: Resource material on the Southwest Indian, Buddhism, Confucianism, and Mohammedanism.

Eighth grade: "Christian Living."

Aim: Discover and solve problems of the pupils from the Christian point of view.

Methods: Personal counseling, production of religious programs at the holiday seasons.

The avowed intent of the founders of the River Forest program of religious education is to seek and teach those materials which are free "from dogmatic or organizational association and which is necessary for the cultural equipment and well being of its children" to the end that public opinion would direct the school boards to accept religious education as a normal subject for inclusion in the public school curriculum. The further intent of the program is to serve as an example of the type of thing that can be done on a self-supporting basis, for the religious education of the children of the country.

In the seven years from the time of its inception to December, 1940, little change has occurred in the organization of the River Forest system, with the exception that Roman Catholic representation disappeared, (even though it never officially existed), on the Council of Religious Education. The direction of this one change in the ad-

ministration in the trend of the program is subject to debate. But aside from this, the administrative organization has remained static. In accomplishment, however, it must be recognized that the cooperation of a community group such as the River Forest Council of Religious Education for a period of seven, (nine at the present writing), years is something of a major feat in itself. This would seem particularly so in view of the presence of a Methodist, a Presbyterian, and an Episcopal minister on the Council with the superintendent of Schools and the principals of those schools! This continued cooperation, nevertheless, shows a definite trend in the direction of the willingness of the representatives of church and state to cooperate effectively in a project common to both. In approaching the avowed intent of making the subject of religious education acceptable to the school board and included in the public school curriculum, the mere fact that by 1940 the enrollment for the courses in religious education was the equivalent to two-thirds of the pupils in the eligible grades indicates that even though the subject has not as yet been formally accepted by the school board, in effect it has become an exceedingly popular elective subject for which the parents of a strong majority of the pupils are willing to pay.¹

The program of religious education offered in River Forest has many qualities that are ideal. The extent to which these qualities are present is the only point of criticism. Among these qualities must be listed the cooperative representation upon the administrative council of delegates of both the church and the state, with sufficient representation from the community to insure adequate interest; the support of the program from tuitions and a limited number of scholar-

¹Isabel B. Wasson, "The River Forest Plan of Weekday Religious Education." Religious Education, October-December, 1940, Volume XXXV, 227-231.

ships: the presence of a highly trained and able supervisor-instructor; the minimizing of change of environment by holding the classes in the school-buildings; and the presentation of a balanced curriculum. But in judging these qualities in the River Forest program, it must also be noted that the representation of the state is outnumbered five to one; that tuitions support the program but that the supervisor-teacher does not receive a salary equivalent to the beginning salary of the elementary grade public school teacher in that community; that there is only one teacher for the four hundred pupils enrolled in the program; that the program pays a nominal rent to the public schools for the use of the buildings; and that an attempt has been made to split the subject of religious education into two parts, that which is subject to instruction and that which is grasped through worship. And these limitations exist in spite of the fact that River Forest is a community of ideal circumstances for such a program, boasting a homogeneous, upper middle class population of about 10,000 inhabitants, with very little foreign influence, and a community-wide interest in schools, churches, and community affairs.¹ Such an analysis is sufficient to illustrate with great emphasis that perfection in religious education on released time is no twist-of-the-wrist accomplishment, but that only approximations of the ideal are subject to attainment.

¹Erwin L. Shaver, "Significant Aspects of the River Forest Plan." Religious Education, Ibid, 231-235.

CHAPTER IV

SUMMARIES AND CONCLUSIONS

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Critique:--While the pattern structure of the weekday religious education program in the individual community is important, a glance at the nation-wide picture is equally necessary. The status of released time religious education in the United States has been the subject of an extensive survey conducted during the year 1940 by the United States Office of Education.¹ Inquiries were made of the 3,164 school systems in communities of more than 2,500, and of the 3,540 county school systems covering the schools of communities of less than 2,500. In 38 of the 48 states of the union, one or more school systems reported releasing students for religious education classes. In four of the remaining ten, namely Alabama, Massachusetts, Mississippi, and Wyoming, plans are under way for the inauguration of the plan. The largest concentration of states without such systems are located in the Mountain and Pacific area,² where only six of the eleven states in that group have such programs. That the released time religious education program is still in its infancy is revealed in the fact that although it is represented in 38 states, of the total number of 6,704 school systems, only 488 systems release the students for these programs. Of the total number of systems, 113 have discontinued the practice, while 126 are making plans to start the system. This shows a tendency toward the increase of the practice, and on the basis of a similar survey in 1932, this rate of increase is estimated

¹Davis, op. cit.

²Ibid, 12.

at 19% in the eight years.¹ Of 455 school systems reporting the date of inauguration of the released time program, 54.7% were begun in the five year period between 1935 and 1940. The percentage gradually decreases during the preceding five-year periods to the period of 1912-15, when only 0.7% of the programs were started.²

The totals available for attendance of weekday religious education show that they are well attended. In 190 cities reporting attendance figures, 60.2% of the pupils in the public school classes eligible to attend religious education programs participated. This figure is based upon actual attendance records for the elementary schools, and does not represent the enrollment records, which were slightly higher. In the high schools, the figure was 34.5%, but the fact that the courses are elective would indicate a relatively high attendance.³ The percentages of participation were much larger in the communities of less than 2,500 population than in the more populous communities. Thus in a community of more than 10,000 people, the percentage of students attending religious education classes from the high schools was 17.8; from elementary schools, 56.9.

Although laws in Idaho, Minnesota, New Jersey, New York, Oregon, Pennsylvania, and Utah, (including rulings of attorney generals and state school officials) prevent religious education classes in the public schools, 41% of 272 elementary school systems reporting on this subject hold the classes in the public school building; 57% hold them in outside centers. 2% divide the time between the public school and outside meeting places.⁴

¹Ibid, 13-18.

²Ibid, 23.

³Ibid, 25.

⁴Ibid, 27.

There is much to be said in favor of released time for the teaching of weekday religious education, and these advantages have made themselves apparent in various portions of this thesis; they include the increase of the amount of time devoted to religious education, compliance with legal restrictions upon any other type of religious education in the weekday educational program of the pupil, provision for a teaching environment in which there is a strong religious element if the classes are held in a church building, contacting students not otherwise brought into contact with the church, and maintenance of high teaching standards. There are, however, some shortcomings in the released time program. The shortcomings of sufficient consequence for mention here are all physical in nature, but it is felt that they are sufficient to indicate that the released time programs of religious education are but a poor substitute for the amount and extent of teaching that should be done.

The first of these shortcomings applies only to those released time programs where the classes are held in centers outside the school buildings. The difficulties arising here are the result of the necessity for a change of the teaching locale. An adequate plant within a reasonable walking distance is a rarity. Transportation in inclement weather would provide another difficulty. Time lost in transferring a group of pupils from the school to the center would be time gained if the classes were held within the school, for the supervision of the pupils during the period of transfer would necessarily be provided by someone of teaching ability. Finally, where time is required for the transfer of classes to and from a religious education center, most situations would require that the classes be at the beginning or close of either the morning or afternoon public school sessions, thus splitting

the teacher's day to the extent that a large number of part-time teachers would be required rather than the few full-time teachers that would be necessary where the hours of religious education could be staggered with-in the regular school program.

The other matter of objection is a matter of administration, and yet is considered to be of significance. It is the shortcoming of the released time programs involved in the duplication of efforts, activities, and records, as well as teachers. This objection applies not only to the programs where the instruction is held outside the public school, but with those programs where the program is presented within the school building itself.

It is to be noted that none of these shortcomings are insurmountable; actually they have been overcome in practice as has been illustrated in some of the programs set forth in some detail in another part of this thesis, but they exist, nevertheless.

To overcome the difficulties just set forth in the most complete manner implies that the only solution, in connection with the public schools, would be to include the subject of religious education within the regular curriculum of the public school, to be taught by the public school teacher. This, in any complete sense, would present the problem of excluding the church from any voice in the religious education of the child in which the church is vitally interested, and would tend to create the type of friction which has led to the open breach between church and state which is just now, after many decades, healing.

In addition, there are extensive legal complications which at present hinder such a program in most states. This is attested by the fact that the present limit of most legislation on the subject of

religious education goes only so far as to permit the releasing of pupils for this purpose. Such action, however, with cooperation from church bodies, is not beyond the realm of possibilities. Cooperation between representative church bodies and official state departments has been illustrated in many of the religious education programs described elsewhere in this thesis. It is interesting to note that the Federal government has cooperated with the various churches not only by supporting sectarian schools on Indian reservations until the latter part of the nineteenth century, but in continuing to do so under treaty and trust fund agreements with many of the Indian tribes to the present time.¹ In addition, the Department of the Interior, through its Indian Office, has expressed the desire that pupils in Indian schools attend the church of which they are a member, and weekday education for the pupils is arranged by mutual agreement between the superintendent and pastor of the particular church group with which the pupil is associated.² An excellent example of what can be done in the field of cooperation between church and state is illustrated by the Maine Board of Character Education and Accredited Bible Study. (See *supra*).

One of the greatest obstacles to weekday religious education on anything more than a very small scale, is the denominational opposition to a uniform program. Before cooperation can be obtained with the state, it is only logical that the state should expect cooperation between the sects seeking state participation. Two current examples of the reluctance of the sects to cooperate have appeared in recent periodicals. In the promotion of the Bible study program in North

¹Johnson, *op. cit.*, 199-206.

²*Ibid*, 212-214.

Carolina, opposition was encountered:

"The proposal aroused the opposition of the traditionally standoffish and conservative Baptists, the state's largest single denomination, with more than 550,000 members. Roman Catholics, leery because the plan couldn't guarantee instruction of Catholic children by Catholic priests, took an attitude of 'non-cooperation'."

"By now most of the critics--including the Baptist--have come around to the council's views." ¹

In the presentation of a similar plan in Houston, Texas, opposition was likewise encountered:

". The ministerial alliance had proposed that an elective course on the 'historical, moral, and literary value' of the Bible be presented in the high schools, beginning in February.

"A called meeting of the school board considered arguments for and against the plan, after the Baptist minister, followed by others, had protested against the proposal at the regular meeting of the board the preceding Monday. Opponents included ministers of the Baptist churches, the Church of Christ, and the Lutheran churches of the Missouri Synod, and representatives of the Roman Catholic Church." ²

Political opposition is likewise a great obstacle to be overcome. There are many intricate maneuverings involved in obtaining the passage of bills by the legislative bodies of a state. And after this has been accomplished, an unfavorable administration could do much to make any church-state program of education ineffectual. Opposition from public school authorities, either state or local, would accomplish the same result.

Another obstacle of great magnitude is the necessity of overcoming the lethargy which frequently follows the extensive activity of inaugurating a basic change of an established pattern. Thus in the survey in 1940 by the United States Office of Education, of a sample group of school systems included in a 1932 survey, only 41% reported the programs still in operation in 1940, 27% reported that the programs had

¹Newsweek, op. cit.

²The Living Church, February 14, 1943, 20.

been discontinued, and 32% failed to respond to the 1940 inquiry, indicating that the programs in the latter group had either discontinued operations, or had too little interest to answer the later inquiry. Of the 1,722 negative replies received in the 1940 survey, approximately 400 included comments explaining the reason no program was offered. One fourth of these expressed their willingness to cooperate with the churches if a request were made and a workable program drawn up. The majority of the remainder merely commented that no request had been made for cooperation, and some expressed an unwillingness to participate. Conditions of church participation were expressed by many of the school systems, placing the burden of introducing the program on the church.¹

The interest center of the public school educators in relation to religious education is upon character building. This is adequately illustrated in the Indiana program of Bible instruction, and in the Maine program. It is widely recognized by educators that the Christian religion has a beneficial effect upon the emotions which go to shape character.² The church is interested in the education of the individual in the Christian religion. Though different in aim, the results of both the school and the church are possible through the common means.

Some of the practical results of weekday religious education show the regards of the efforts expended. Increased knowledge of the Bible, the church, Christian conduct, and a serious attitude toward religion are among the effects disclosed in the pupils themselves. These pupils include from twenty to twenty-five percent of the pupils

¹Davis, op. cit., 18-19.

²Smith, op. cit., 69-74.

not attending any church school. Sunday church schools likewise show the effects of these programs. The standards of the schools are usually raised to become comparable with the weekday program, and new pupils become interested in the church school and the church.¹

The Sunday church school is by no means superceded by the weekday program of religious education. In two fields in particular, weekday religious education on a non-sectarian basis could not supply the necessary instruction. These, obviously, would be in the practice of worship, and in the tenets and appurtenances peculiar to the particular sect. In these two fields alone, the Sunday church school could do sufficient teaching to more adequately train its students.

A suggested program:--Various features of the weekday religious education program have been referred to as desireable in developing an integrated course of study which would make the study of religion a part of the educational processes of the student. These features, in practice, can best be demonstrated by synthesizing a program of weekday religious education incorporating them.

The first requirement of setting up a program of weekday religious education, is the necessity of favorable legislation. This legislation should be of a statewide nature, for the uniformity of a program in a given area in the present era of ease of transportation and shifting populations is essential. This uniformity, however, should not be so strict as to prevent the exercise of a reasonable amount of freedom by the individual communities in developing a program suitable for its individual needs. The legislation should be permissive in character, and not mandatory. Legislation which automatically sets up the

¹Erwin L. Shaver, Remember the Weekday to Teach Religion Thereon, (Chicago: International Council of Religious Education), sections 39, 42-43.

machinery for such a program would be a futile gesture if the leaders of both church and state were not in accord with the principle that the children residing in that state should be able to obtain religious instruction as a part of their educational process. The legislation should permit this instruction to be given in the public school building, where it was deemed expedient to do so. This would permit the avoidance of transferring pupils from place to place in those communities where reasonable facilities outside the school building are not available. If it was deemed necessary, it could provide for the assessment of a nominal rental for the use of the school building, to be fixed by the local school authorities. The fact that the instruction in religion should be purely elective with the student should be incorporated in the legislation, and signed authorization for such instruction from the parent or guardian of the pupil should be required. Provision should be made in such legislation for payment of salaries of the teachers by the churches, not only to avoid conflict with the doctrine of separation of church and state, but to insure the interest of the churches and the communities in promoting the program. Finally, to provide for the state-wide uniformity of the program, as well as to provide guidance for programs in operation, the program should permit the appointment of an unsalaried state board of character and moral education, which would consist of representatives of the Protestant, Catholic, and Jewish faiths, members of the State Board of Education, and as ex-officio members, the State Superintendent of education or his agent.

The functions of the state board of character and moral education would be limited to policy-making administrative activities,

and providing guidance and cooperation with local systems in the development and operation of the program. Provision for credit for the studies in the school program, establishing standards of attendance at both school and Sunday church and / or church school services, qualifications of teachers, and provision for supervision of the teaching program would be among these policies. The state board should also be called upon to approve selected bibliographies of curricular materials, and to outline a general plan of instruction to maintain a reasonable latitude of subject matter. The subjects upon which the most suitable curriculum for study could be based would be Junior High and High School subjects, and would include Comparative Religions, the Bible, both content and origins, The Life of Christ, Great Figures in Church History, American Church History, and Christian Ethics. Finally, the state board would provide guidance and cooperation for the local councils in initiating programs in the local system, and the administration of those programs.

In the development of an adequate community program of weekday religious education, the interest and participation in the program should not be restricted to the churches and the local school board, for if it is to be in truth a community program, the interest and participation should come from the whole community. For this reason, a community council of weekday religious education should be the basic organization for the development and promotion of the community program. To insure the representative nature of this council, its members should include, besides those from the churches and schools, representatives from the parent-teacher associations, women's clubs, service clubs, and other agencies in the community which are interested in the training

of the community's younger generation, particularly the children's agencies of the local Community Chest. From this council should be drawn an executive board to handle the administrative functions of the local program, and probably four committees, including Finance, Publicity, Personnel, and Curriculum.

The functions of the committees suggested for the operation of the local council are indicated by their names. The finance committee would be responsible for drawing up a budget, and raising the funds, preferably by contributions from all the students electing the course. The publicity committee would be responsible for the promotion of the entire program in the community, and should perhaps, have been mentioned first because of the community education project which would be necessary long before the actual program got under way. But their chief work would be that of a continuing program of promotion in the community to maintain the interest not only of the parents, but of the pupils as well. The committee on personnel would have the responsibility of selecting not only the teachers, but the administrative staff as well, such as supervisors and superintendent, insofar as such a staff would be necessary in the particular community. The committee on curriculum would be engaged with the selection, from the available material suggested by the state board, of the curriculum materials, and the location and hours of classes. This committee, probably more than any of the others, would necessarily be in close cooperation with the state board, for consultation and guidance.

In conclusion, in a program such as that suggested, or in any other program of weekday religious education, more problems will be solved through the cooperation of the several churches than there would be if each church went its own way. Cooperation between churches and

faiths, with due recognition of the needs of minorities, is essential to the development of the weekday religious education program, but cooperation between the group of churches, the schools, and the community is equally important. It is not impossible that great gains in Christ's church over and above those of providing more adequate religious education to her children could be realized.

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